

THE
SELECTIONS
 FROM THE
VERNACULAR NEWSPAPERS
 PUBLISHED IN THE
**PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
 CENTRAL PROVINCES,**

Received up to 22nd July, 1871.

THE *Benares Akhbar* of the 29th June has an article on Wahabees. The writer concurs with the views expressed by the Scientific Society of Moozafferpoore, and pronounces the history of the origin of that people as given by the Society to be true and authentic. He thinks that Government ought to take serious notice of the Wahabee case, and does not approve of the opinion laid down on the subject in several numbers of the *Allygurh Institute Gazette*, that in dealing with the people Government ought not to take any strict measures, or the views of the Honorary Secretary of that Society, as contained in his letters published in the *Pioneer*, which are so much in favour of the Wahabees. It is a fact that Musulmans more than any other race are given to stirring up strifes, and are ever bent on the destruction of others. In the disturbances which recently took place at Bareilly, Pillibheet, Furreedpore, and Mysore, they were the aggressors; and in all other places where similar riots have happened, they will be found to be the prime cause. In the disturbances at Bareilly it has become known to all from newspapers that the rich and influential among the Musulmans privately aided the seditious mob. Independently of all these facts, a reference to their own histories will show what they have done to the world.

The writer goes on to condemn the views of all those who think that no rigorous steps should be taken against the Wahabees. In their own depositions they state that particular sects among them preach *jihâd* against the *Kâfirs*, and on being asked who were meant by *Kâfirs* replied "the English." This fact clearly proves that their intentions towards the English Government are by no means loyal and faithful. Some interpret the word *Wahabee* to mean "one who believes in the unity of God, and is a well-wisher of the Government under which people lead a happy life." With regard to the latter part of the definition, the writer doubts if such Musulmans ever existed. Even in Nosbirawan's time, who is so famous for his justice, Ameer Humza, Mahomed's uncle, and his followers, raised a formidable insurrection; while in the time of Mahomed, the *Qoran*, which, according to Musulmans, was sent from Heaven, inculcated *jihâd*, that is to say, made it obligatory on Musulmans to convert people to Islam by the power of the sword. In short, it is a mistake to suppose that the Wahabees are well disposed towards the English Government. They devised a plot, which, if it had not been discovered, would have produced the most disastrous consequences.

The same paper asserts that the order prohibiting the public from keeping their conveyances standing in the streets is a source of great inconvenience to the people of Nassick. It has been in force for some years, and affects Natives and Europeans alike. But it is to be regretted that, while the former are compelled to abide by it, the latter freely break it, and are allowed to let their carriages remain standing on the roads for hours together, which is highly unjust.

The same paper states that a rich mahajun, one Seth Thakarsee Devjee, has offered an encouragement to widow marriage by giving a notice to the effect that widows of the Brahman, Bhat, and of his own caste, who may be inclined to marry, but should be unable to carry out their wishes through poverty, will receive pecuniary aid from him. The writer,

praises the Seth for his liberal views, and remarks, that if he could undertake to contribute Rs. 25,000 to assist in the marriage of the young widows at Benares, they would be kept from procuring abortion.

The *Agra Akhbar* of the 10th July quotes the *Urdu Guide* to the effect that the gambling assembly of the Bengal Club has got a bad name, and that, consequently, the Lieutenant-Governor of Bengal has issued orders to the police to prevent gambling in public, and in case of the people persisting in the crime, to bring the matter to his notice, so as to enable him to ask the Supreme Government to frame a special law on the subject. The *Urdu Guide* remarks that gambling is certainly a hateful vice, and that in India crimes, such as stealing, swindling and the like, are chiefly committed by gamblers. Though not practised openly, gambling is common everywhere, and there are persons who depend on it entirely for their support, and make it serve their prodigal and intemperate habits. In the writer's opinion Government ought to keep a watchful eye over the expenses of all such persons, and institute inquiries as to the sources from which they draw their living. It is difficult to arrest them in the act of gambling, and even where this is done, the courts inflict a trifling punishment on them. It would be proper for Government to take steps to put a stop to the crime, and prohibit the making and sale of dice, cards, and other things used in gaming.

Under the heading "Fyzabad," the same paper asserts that in the gunpowder-magazine in Sahibgunj last year three persons, were burnt, and that a similar incident has occurred this year. A person was burnt on the 27th ultimo, and taken to the hospital. The writer wonders that no steps should have been taken to prevent a recurrence of such a catastrophe.

The *Kárnámah* of the same date reports the prevalence of robbery in the city of Lucknow. A daring instance occurred a few days ago. Two men, who were passing on the Mundian Road in an *ekka* in the evening, were wounded with clubs

by a party of bad characters, and robbed of a sum of two hundred rupees. The Inspector of Police made inquiries, but no trace of the robbers was found. Another case has come to the writer's knowledge, the particulars of which are these:—Towards the eastern part of the city a thief was seen by a constable after midnight, and on being questioned, stated that he came from the bungalow of a gentleman in whose employ he pretended to be, and promised to produce witnesses in verification of his statement if the constable accompanied him to a particular place. The latter followed him, and had not gone a long distance when the thief found an opportunity to strike him down with a club, and, after cutting off his head with his own sword, went away undaunted.

The same paper in a long leader dwells on the pitiable state of the people of Lucknow. It is stated that after the annexation of Oudh, a measure which the English Government was obliged to adopt in consequence of the management of the country and the tyrannies and extortions practised on the people under the Native rule, Government was pleased to make inquiries about the nobles, grandees, and other dependents of the State, with the object of assigning pensions to them. Unfortunately, only a few names had been entered on the register when the mutiny which took place involved the people in great distress. On the restoration of order, the members of the regal family and some of the employés of the State received pensions, but many of the nobles who had held stipends generation after generation without being required to serve were excluded from the privilege. For these and other respectable gentlemen of the city, the Chief Commissioner, in consultation with the Judicial Commissioner, thought of two means of support:—

Firstly,—They were made eligible for the post of pleaders, to the exclusion of foreigners. A system of examination was prescribed, and none but the natives of the city were allowed to compete for it and receive diplomas; while some of the

able among them were empowered to practise as pleaders without being subjected to an examination.

Secondly, They were declared eligible for registrarships.

Unfortunately for the people, both these means of support are now hardly accessible. A knowledge of English has been enjoined as a necessary requisition for pleadership, to which it was owing that the candidates who went up for examination last year were rejected. Old pleaders are also required to study English in their private hours, in consequence of which they have but little time left to attend to their clients, and their income has fallen off. As to registrarships, in accordance with the new regulation passed by the Government of India on the subject, the office has been transferred from the incumbents who hitherto held it, and all through Oudh persons invited from foreign cities have been nominated to the post, getting a fixed salary in addition to the registration-fee. This arrangement has been carried out since the beginning of this month, and has thrown a large number of the natives of Oudh out of employ. The writer believes that if these persons make known their claims to the Chief Commissioner, their case will be taken into consideration when vacancies occur.

Under the heading "Agra," the same paper states that last month Mr. Feilman was in the *Gazette*, and that this week two other gentlemen have set up as bankrupts, the amount of their debts being respectively one lakh and twenty thousand and three lakhs. The bankruptcy of these gentlemen has ruined several of the mahajuns of Belungunj. The writer remarks that the present year is highly unpropitious to bankers, as news of bankruptcy comes from all quarters. It is added that according to some it is only when mahajuns become dishonest that such a disaster befalls them.

The *Marwar Gazette* of the same date, in an article, considers how far the English Government abides by the treaties existing between it and the Native States which binds the two parties, to surrender offenders to each other. Major-General

Daly writes in his report that the treaty is not properly adhered to. In proof of this statement an instance is quoted in which a Soobah of the Maharajah of Gwalior, deputed to the Deccan to settle terms with the English Government about certain lands of the Maharajah, on being found guilty of embezzlement was summoned by the Court of Gwalior to explain the accounts. He refused to obey the order, and the Maharajah was therefore obliged to ask the English Government, in virtue of the terms of the treaty above alluded to, to surrender the offender. The latter refused to comply with the request on the plea that at the time the man committed the offence against the Gwalior Government he was in the British territories.

The *Marwár Gazette* heaps the greater censure on the English Government for its conduct in refusing to surrender an old employé of the Gwalior Government who was sent to the British dominions on a special duty, and while there cheated the Maharajah and embezzled his money. The reply of the English Government is certainly right according to law, or, if it wanted any argument in law to support it, the framers of the law could easily supply this. From the example before us we may judge of the merits of the English law. As it is, it favours the dishonest and wrongs those who are in the right.

The *Akhmal-ul-Akhbár* of the 12th July notices the creation of a Judicial Board in Dhoulpore for deciding criminal cases. The Board is composed of seven honorary members, who will act in accordance with the rules and regulations to be laid down by the Rana. The final decision of cases will rest with the Durbar.

A correspondent of the *Koh-i-Nur* of the 15th July notices the following new reforms introduced by the Government of Dhoulpore in order to put a check to crime:—

(1) It was customary in this state to inflict no other punishment on persons guilty of the crime of murder than to send them away to the other side of the Chumbul, whence

they came back after the lapse of a year or two by the aid of some public officer. This practice has been abolished, and murder is now punished with death. By way of example, it is mentioned that a person who killed his nephew for the sake of ornaments worth four rupees was hanged on the 8th instant.

(2) There is a place in Dhoulpore called Tank, which is inhabited by a class of people much like the frontier tribes. These were in the habit of making plundering excursions in the state, and then betaking themselves to the hills, in consequence of which the State could not inflict proper chastisement on them. Steps have now been taken by the Maharajah to put an effective check to their depredations by locating a body of soldiers and a special officer at Shikarpore in the very heart of Tank. This plan has been highly approved of by the Political Agent.

The *Alligurh Institute Gazette* of the 14th July has a lengthy article on police. The editor quotes *in extenso* the views expressed on the subject by the *Najm-ul-Akhbār* (vide pp. 350-51 of the *Selections* for the week ending 8th July last), and considers them as a true picture of the procedure of the police, and the oppressions and injustice practised by it on the people. He then cites a statement from the *Mufid-i-Am* where, after referring to the case of the banker at Dehli who was lately attacked and wounded by a party of robbers near the Jam-i-Masjid and robbed of valuables worth Rs. 1,000, and expressing his surprise that such a daring robbery should have happened before night, and that notwithstanding the cries and complaints of the banker neither the constable who keeps watch at the gate of the Jam-i-Masjid nor any of the bazaar residents or passers-by should have come to his aid—the writer proceeds to condemn the existing system of police, and remarks that if the old system were restored, thefts and robberies would become less frequent. It is added that at present it is seen that when one or two hours of the day remain, persons of a doubtful appearance range the city streets and seat themselves

here and there, the constables never calling their conduct in question, either because they cannot distinguish such persons from others, or because they are themselves in collusion with them. In a word, it is an established fact that the majority of the constables are either unfit for the duties entrusted to them, or have a secret understanding with thieves. Far from making a distinction between people of a good and bad livelihood, which is their important duty, they arrest the man who loses his property, and search his own house.

The editor concurs in these views, and remarks that complaints against the police are so numerous that there is scarcely a single newspaper in which some cases are not to be met with. If these cases were collected, they would fill up a whole volume. He then goes on to support the statements made in the two newspapers named above, by alluding to a fabricated case which occurred in the district of Allygurh. On the 25th June last, it was reported by the constables of the Ahun Police-station in the pergannah of Hattrass, that at 2 a.m. on the preceding day, while they were on their watch, a noise was heard inside the police-station, and that on their going in, they found a thief, who immediately ran away with a packet in his hand. They pursued him to some distance, when the thief threw away the packet, and gave one of them a slight wound. The wounded constable retaliated by giving him two blows with his sword, but cannot say with certainty whether the thief received any wounds, though he believes that if he did, it must be on his face and back. It is further stated that the thieves were two, and that both from the voice, and by the name, (Poorna), by which one of them called the other, it was easily made out that they were Ahirs of a particular village. The packet contained the clothes and chaprasses of the constables, and a new scabbard, which, according to the constable's statement, was not theirs, but was left by the thieves.

It was found on inquiry that the whole of the above statement was a fiction, fabricated by the constables to serve a

particular purpose. The police officer appointed to investigate the case reports that the Ahirs accused of theft are persons against whom the constables cherish enmity, and whom, accordingly, they wished to arrest on some pretence and commit to the court, the reason being that formerly when they lived within their limits they used to pay the police a fixed allowance, which they stopped since taking up their residence in another police circle. It is also known from the officer's statement that on the night on which the case is said to have happened, the head of the police-station was absent at home on some private business, and that of the three constables left in charge of the station, one was enjoying himself with a woman of bad conduct in the village, while the other was busy in providing requirements of debauchery in the police-station, and the third had invited his paramour at the place of his duty and was sleeping with her.

The editor believes the report of the police-officer as here given to be perfectly true. He has no hesitation in pronouncing the constables' story to be a mere fiction, fabricated by them in order to involve the Ahirs in troubles because of their bearing enmity to them. Nothing is more plain than that the particulars of the case mentioned by the constables are fictitious. That the thieves, for instance, should have called aloud the names of one another at the time of assault is most unlikely. So, also, the statement that the thief may or may not have been wounded, and that if he was it must be on the face and the back, is open to objection. Moreover, the fact that the edge of the constable's sword was not stained with blood, and that the drops of blood on it, if any, were somewhere near the hilt, and that the scabbard, declared to have been the thieves' property, was found on trial to fit the sword of one of the constables, are circumstances which show beyond a doubt that the whole story was a mere fabrication.

The writer concludes with expressing his regret that a body which is meant expressly for the comfort and convenience of the public, and for chastising the wicked and seditious,

should thus conduct themselves and receive an allowance from the very persons whom they are intended to punish. If they thus boldly imperil the rights of the people, and pursue such a dishonest and shameful career, surely they are worse than thieves, and any complaints that may be preferred against them may be believed to be no exaggeration. What wonder if with such a police to protect the people, thefts and robberies are so prevalent and bad characters so bold and undaunted in committing crimes! The writer thinks that if the authorities were to make proper inquiries into the secret designs of the police, their reform would be found to be no difficult task.

The *Núr-ul-Absár* of the 15th July also supports the statement of the *Najm-ul-Akhbár* with regard to the police, and remarks that the facts therein recorded are undoubtedly true, and applicable to all the places in the British territories with which it is acquainted. The editor adduces the example of British Burmah in proof. It is stated that thefts and dacoities are very frequent there, and that all the exertions made to trace the robbers prove fruitless. One day the Superintendent of Police was somehow led to suspect that such frequency of crime must be due to the unfairness of the policemen themselves, and, accordingly, going to the police-station unexpectedly, he caused a search to be made, when a large quantity of stolen goods was found, and six constables, against whom a conviction was got, were sent to prison. When policemen themselves practise such oppressions, what hope can the poor have of safety? It was a mere chance that these thieves in the garb of protectors were surprised by the Superintendent of Police, and their foul play brought to light, otherwise there could be no hope of the crime being ever detected, and the ruthless oppressors would have gone on in their predatory career with boldness and intrepidity. When they, the police perpetrate such crimes, they must be the associates of thieves, and such being the case, it is natural to expect that thefts should be so prevalent. Scarcely a day passes that news of some theft is not heard in Allahabad, and, if such is the case,

in a city which boasts to be the seat of Government, it may be imagined what must happen in districts which are remote from the capital.

The *Oudh Akhbár* of the 18th July likewise devotes a long leader to the subject of police. After stating that the communications received from different places establish the fact of the prevalence of daring robberies in these days, and that, as great caution is exercised in publishing news of the kind, much being rejected if not known to be true, the correspondents are very particular in recording nothing but facts—the writer goes on to trace the causes of the frequency of the crime, and to suggest measures for putting a check to it.

(1) The police are anxious that no cases of any kind should occur, and this anxiety is carried to such a degree that they try by all shifts and expedients to represent the most serious cases as trivial. This practice is bad for the people, and at the same time not in the least advantageous to Government, while it encourages thieves to pursue their career with greater boldness.

(2) The constables enlisted in the police are generally timid, and inexperienced, and hence unable to make a stand against thieves, which inspires the latter with greater courage. To remedy this defect, only those persons should be employed who have served in the army. Soldiers will willingly accept service in the police on a small increase to their pay, and will be most useful in checking robberies and other crimes. Similarly, thannāhdars and kotwals should be selected from the army. The appointment of military officials to these posts will keep thieves and other bad characters in awe, and preserve perfect safety in the country.

(3) The fact that some of the constables are in collusion with thieves, though not always true, is yet a strong incentive to thieves to pursue their calling with freedom.

(4) In some places the numbers of the police are insufficient, and, consequently, not strong enough to protect the inhabitants against the attacks of thieves and dacoits.

(5) The prohibition against the use of arms is the principal cause of the daring and intrepidity of thieves. This measure was adopted as a punishment for the rebellion of 1857. As Her Majesty has been pleased to treat the affair with peculiar indulgence, and has even vouchsafed to extend mercy to rebels, it is a pity that this sign of her displeasure and want of confidence in her subjects should still be suffered to exist. It cannot be supposed that the measure has been allowed to stand as being a preventive of civil disputes, for Hindoostanees, when they are bent on a civil strife, can carry it on even without the aid of arms, a fact which has been fully confirmed in the religious dispute which occurred in Rewaree in 1869, and the recent riots in Mysore, Bareilly, Pillibheet and Furreedpore. In a word, the editor is of opinion that it is time for Government to place confidence in the Natives and allow them the use of arms. They will be of great service to them in protecting themselves against thieves, and, consequently, in putting an effective check to theft and robbery, which now prevail to such an alarming extent.

The *Ab-i-Hayát-i-Hind* of the 15th July regrets that the Municipal Committee of Agra should waste a large sum of money year by year in cleaning the spacious drain in Peepul Mundee, through which the water of a great part of the city is discharged in the rainy season, without taking the trouble to ascertain the cause of its being choked up with dirt every year. The simple fact is that in the rainy season people throw all the rubbish, gravel, and stones of their houses into the drain, part of which is swept away while the rest collects at the bottom. Besides this, the refuse of the building materials of a house, situated close to the drain on the side of Jas-Soomisr-ki-gali, which has been in course of construction for a long time, and will yet take many years to be completed, is

thrown into the drain; and the bricks and fragments of the walls of a dilapidated building lying on the spot likewise fall into it. It behoves the municipality to look to all this, and set things to rights.

The *Koh-i-Nur* of the same date has a long article on the depravity of the women of the Punjab. Adultery now prevails in the country to such an extent that men who have witnessed the age of Runjeet Singh will have no hesitation in bearing testimony to the fact that the crime is considerably on the increase under the British rule. This is due to the leniency with which the English law treats cases of adultery—women guilty of the crime being allowed to escape with impunity—and to the unwarrantable liberty and freedom it allows the sex. The writer proceeds to mention the special causes of the increase of the crime in the Punjab, which are these:—

(1) The discontinuance of moral and religious training among women, which has much influence in keeping the bad passions and inordinate appetites under proper control. The writer takes this occasion to comment on the benefits of female education, and expresses his regret that the people of this country should show such apathy to this most useful branch of popular education.

(2) The facilities afforded by rail and conveyances of the various kinds for opening an easy communication with people of other provinces, who enter the country for purposes of trade or employment, or some other object. These persons, whether married men or celibates, are instrumental in the spread of the crime—those of the soldier class, both civil and military, being specially so. It is for this reason that the crime is more prevalent in cities lying near the Grand Trunk Road, and in places where soldier courts or regiments are posted, than in others. Such are Lahore and Amritsar. Any person who has witnessed the state of these cities will own that the moral conduct of the women is shamefully bad. Scarcely a mobilia will be found in which ten per cent. at least of the women are

not of a profligate character. It is a well-known fact that in these cities there are private houses called *kothees*, or brothels, which are inhabited by procurresses, whose profession it is to seduce honest women for immoral purposes.

The writer goes on to say that not only is the private conduct of the women bad, but their behaviour in public is equally shameful; for instance, they bathe naked at rivers in presence of large assemblies of persons of both sexes, and sing obscene songs in public on occasions of marriage.

All this depravity of the women is attributed to their ignorance, and the writer regrets that the people should be so averse to appreciating the exertions of Government in the cause of female education. The remedy he suggests for improving the moral character of women is :—

(1) The introduction of moral-class books in Oordoo and Hindoo in female schools.

(2) The establishment of special committees by Native gentlemen, on the model of the *panchayats* held in ancient times, with the object of female reform.

In conclusion, the writer expresses his surprise that the members of municipal committees should pay so much attention to the cleanliness of cities and should neglect the moral improvement of the women inhabiting them.

A correspondent of the same paper, noticing the fall of a lad into a well at Jeypore, remarks that such cases frequently happen in the city, on account of the mouths of the wells not being covered with wooden frames. The writer invites the attention of the Government of Jeypore to the point.

Another correspondent of the same paper states that the late war in France has been the cause of reducing the shawl-weavers of Goejrat, who used to carry on a great trade in those fabrics with that country, to such distress that they now support themselves by working on railways.

The same paper reports the sinking of a ferry-boat in the Neera, a river in Shirole in the Poona District. Out of the fifty persons who were in it one-half were drowned; the other half, who knew how to swim, having escaped with their lives.

It is added that fever and the itch are prevalent in Kutala. The juxtaposition of the slaughter-house is said to be the cause of the diseases; and as it is likewise a source of great inconvenience to the people on account of the offensive smell that is spread from it, its transfer to a suitable distance from the town is most desirable.

Another article notices the imposition of a new tax in the Mooltan Cantonment, namely, a tax on latrines. The tax has three grades—the rate for the first being one rupee, for the second twelve annas, and for the third eight annas per latrine; and it has been ruled that no person who refuses to pay it will be allowed to live in the cantonment. This new tax is a source of great dissatisfaction to the people.

Under the heading "Peshawur," it is stated that a bad feeling, similar to that which prevails at Umritsur, has arisen between the Hindoos and Musulmans of that city. On the 5th instant a complaint was brought before the tehseldar by the Hindoo gentlemen of the city that the Panch Tirath, a place of Hindoo worship, was sprinkled over by some one with cow's blood. The tehseldar, on going to the spot found a cow's head buried in the Panch Tirath compound, and saw that the sacred tombs, *tulsi* plants (*Ocimum sanctum*), the tank, and other holy objects were sprinkled over with blood. The Deputy Commissioner also examined the place. The offender has not yet been found.

The *Nir-ul-Absár* of the same date criticises the opinion expressed by the *Shola-i-Túr* on the land-cess recently levied by Government in particular provinces. The rate is five per cent. in most districts, and in others more or less. In Oudh it is five per cent. and two and a half per cent., and, as the thirty-year settlement has already been completed in that

province, is particularly a subject of concern to the people. The *Shola-i-Tür* thinks that Government has done nothing wrong in imposing the additional cess, and contradicts the opinion of those who regard it as a levy similar to that unjustly raised from the people in the time of the Musulman Emperors at the close of a revenue year over and above the fixed assessment, and quite contrary to the engagements made with the zemindars. The *Tür* views things in a different light. According to it, the additional tax is not an enhancement of land-revenue, and consequently not a violation of the terms of the settlement. It has been levied simply for the benefit of the public, and can by no means be confounded with the unlawful demands made on malgoozars in the time of Native rulers. In their time the land-revenue was increased at will, and great oppressions and extortions were practised by the officials appointed to collect the revenue. If the land proceeds were not sufficient to meet the increased demands, the ploughs, the team of cattle, and what not of the zemindars were confiscated and put to sale, and a part of the price was paid to the ruling power, the rest being kept by the officials for themselves. Under the English Government it is quite otherwise, and no unlawful appropriations or exactions of the kind can be practised by public officials. In summing up the statement, the *Tür* repeats that the levy in question is quite distinct from the fixed land-tax, and therefore far from being a breach of the terms of the settlement. It was not provided in the settlement that after the assessment of the revenue no other kind of tax would be levied on the people. As it is, Government is at liberty on the score of political necessities or the state of its finances to levy a tax to any extent, and so long as this tax is fixed with due regard to the circumstances of the people, there is no cause for complaint.

The *Nur-ul-Absár* dissents from the *Shola-i-Tür* as to the question. The writer begins with explaining the object with which taxes are imposed. People are apt to misconstrue such levies, and when a new tax is imposed are led to think that

Government collects it with a view to fill its coffers; few of them know that the money thus collected is spent in providing for their own comforts. It is an obvious fact that while every man manages to supply his own and his family's wants in proportion as his means can allow, he cannot undertake to bear the expenses of providing for those necessities in which others have an equal share with himself, and which expenses, therefore, Government, which is equally interested in the welfare of all, has been obliged to take upon itself. Such necessities are the construction and repair of roads, the establishment of hospitals and schools, and so on ; and as the money required to meet the expenses necessary for the purpose must be raised from some source, Government has been under the necessity of imposing taxes on the people, which pass under the name of cesses. The writer goes on to say that under the former Governments some of the requirements of public convenience were provided at the expense of the State, while others, in which individual more than public interests were concerned, the people supplied for themselves. In other words, the ruling power only bore the expense of making the principal city streets, the village and other roads being shamefully neglected ; and if ever it thought of establishing a school or dispensary, it was simply at the capital, and that, too, for the benefit of the poor and the helpless classes. The richer classes helped themselves, and thought it a shame to benefit by others' charity. Unlike the people of these days, they considered it below their dignity to go to a public dispensary to get medicines, or to send their children to a public school to receive education gratis. It is still common among the learned classes to use the phrase *kodon deke parhe ho*, which fully shows that it was regarded a disgrace in former times to pay a poor remuneration for education, to say nothing of receiving it gratis.

The writer then proceeds to notice the system followed by the British Government. It has taken wholly upon itself to provide the several requirements of public utility. At first, the road cess only was charged on the zemindars, and was

entered among the terms of the settlement; but afterwards three other kinds of cesses, under the name of school, rural police, and dâk cesses, were added, and it was clearly defined in the notification dated 4th January, 1855, that as roads, schools, post-offices, and rural police were for the convenience of the people as well as Government, the expenses for their maintenance should be paid out of the gross proceeds of the land, and that what remains after deducting these expenses should be divided between the Government and the zemindars. This definition implies that the Government in justice to the people took a share in the expenses; whereas, in the new cess levied in particular provinces, such as Oudh, the North-Western Provinces, and others, the whole burden has been imposed on the people, which is against the meaning conveyed in the notification just referred to, as well as the other rulings of Government passed before this time. To sum up the argument, while the writer does not deny that Government is free to impose a new tax on the people if special political exigencies or the state of the public finances necessitate such a measure, he thinks it quite at variance with justice that of two parties who have entered into an engagement one should deviate from it at will. Where such liberty can be taken, engagement is no engagement in the right sense of the word, but a mere mockery of the term.

In the next article the same paper expresses a hope that now that an additional five per cent. cess has been levied in particular districts, which will also bear a share of expenses of municipalities, while the existing regulations for raising the several items composing the municipal fund will remain as they are, all complaints against the arrangements of municipalities will cease by the time the next year begins. The bazaars and streets, which become so muddy and dirty in the rainy season as to be almost impassable, may be expected to present a cleanly appearance; the number of sweepers kept for cleaning the roads and lanes may be increased, and they may be expected to drive the conservancy carts in the streets before

dawn, instead of in the daytime as is now done; and chowkeedars may be employed on a large scale, so as to be strong enough to keep thieves at bay, instead of suffering annoyance at their hands and timidly flying before them, so that if the thief comes from one side, the chowkeedar quietly passes on to another, as is especially the case with the chowkeedars of Allahabad.

The same paper praises the Maharajah of Bhurtpore for his good management of his state. Though it is only four months since he has been invested with the powers of Government, he has conducted the administration of affairs with great prudence, and introduced many reforms in management, which may be classified under the following heads:—

(a) In order to expedite the work of the Civil and Criminal Courts, which had fallen into arrears, the office-time has been changed from 10 a.m. till 4 p.m. to 6 a.m. till 5 p.m., and orders have been issued that the work of one day should not be deferred till the next, and that the Courts be not closed until the day's work is finished.

(b) It has been ruled that the pay of the army, which under the old arrangements was allowed to run into arrears for months, should henceforward be paid month by month, and that the old balances be likewise paid up.

(c) The officers of the army have been directed to be punctual and attentive in the discharge of their duties, and to exercise a strict supervision over the soldiers under their command, and see that they are regularly drilled, and their personal comforts are well attended to.

(d) All the nobles of the state who hold jagheers and rent-free lands, but possess no documents or legal instruments relating to them, have been ordered to submit the revenue statements of the past year. After the profits of the jagheers have been ascertained by means of these statements and other sources of information, a resumption of the jagheers will take place, the holders being paid an equivalent in money, each according to

the proceeds of his tenure. The reason why such a course is to be adopted is that in the Maharajah's opinion the holders of the jagheers and other rent-free lands do not deal with their ryots with justice and equity. The *Núr-ul-Absár* takes exception to the measure.

The same paper attacks the statement published in the *Pioneer*, that 4 p.m. on the 4th instant being the time fixed for the arrival of the Maharajah of Gwalior at Jubbulpore, the civil and military officers of the place were in waiting at the station at the appointed hour to receive him, but that the Maharajah thinking it below his dignity for him "to manifest any concern for the officers being kept in harness for several hours, dawdled along the line and came in about three hours late." A detachment of the 3rd Madras Cavalry and 100 men of the 21st Native Infantry, with band and colours, and a party of police, were in attendance at the station.

The *Núr-ul-Absár* remarks that the reason given in the *Pioneer* for the Maharajah's late arrival at the station is anything but true. The Native Chiefs and Princes show the highest esteem even to Europeans of an inferior rank, and it cannot therefore be supposed that a loyal adherent of the British Government like the Maharajah of Gwalior should have had so little regard for the European officers as purposely to trifle away his time at the line, and thereby put them to the trouble of having to wait for several hours at the station to receive him. The writer heaps the greatest censure on the *Pioneer* for publishing such preposterous statements, which are likely, without any good reason, to engender bad feelings in Government towards the Native Chiefs, and to work much mischief.

The *Mufid-i-Am* of the same date asserts that since Government has placed the antique buildings at Agra, such as the royal mosques, the sepulchres of holy persons, &c., under the charge and supervision of a local agency of Mahomedans, old mosques are being repaired and peopled anew, and much

good has been the result. This arrangement is a source of much gratification to Musulmans, and it is now their wish that all the *dargáhs* and royal edifices, whether they have a large or a small income, be likewise placed under the protection of the local agency, in order that proper care be taken of them, which the persons now in charge grossly neglect. The case of the garden attached to the mausoleum of the Emperor Akbar at Secundra is a remarkable example. It has been entirely ruined and divested of its beauty by the Superintendent of Jails, Agra, the officer in charge of it, who has caused all the trees in it, among which there were several varieties of excellent ones, to be cut down, thereby depriving the mausoleum of half its charms. The *pucka* rows and avenues of Nur Afshan's garden have suffered a similar hard fate. As all the *dargáhs* and royal edifices are under the protection of Government, and their destruction or improvement is in its power, it is proper for it to dispossess all persons who have unlawfully occupied them, and place them under the management of the local agency.

The same paper regrets that the public buildings built by Government at large cost should be so weak as scarcely to bear a single rainy season, and constantly to stand in need of repair. The writer contrasts this state of the buildings erected by the English Government with the strength and firmness of the edifices built by sovereigns of old, which remain standing from century to century as the wonder and admiration of ages, and remind those who see them of the power and magnificence of the sovereigns. The writer draws the attention of the Government of India to the matter, and thinks that steps ought to be taken by it to erect strong buildings at all places.

The *Urdú Akhbár* of the 16th July states that the iron-pillar in the Kutb Shah, a famous show place in the environs of Delhi, is being dug out by order of Government. The writer fails to see the advisability of the course, and thinks it a pity that no trace will henceforward remain of a remarkable

object which was made thousands of years ago, and is a curiosity, to see which people come from long distances, and which even Europeans like to examine. The popular belief is that the probability of a treasure being buried under the pillar has led Government to dig it out.

The *Kárnámaḥ* of the 17th July draws attention to a serious incident which recently took place at Benares. A Marwar woman, who came there on the occasion of the late lunar eclipse festival in order to bathe in the Ganges, had with her jewels and other valuables worth in all fifteen thousand rupees. After reaching the railway station, she took her seat in the ferry-boat which was to carry persons to the city, with her bag of valuables by her side. The sight of the bag tempted the boatmen, and, accordingly, when the boat approached the shore they caused it to be upset. The persons in the boat escaped alive. The woman, when she found herself in the water took the precaution to keep the bag under her feet and entreated the boatmen to take it out. One of them took it up, and, after showing it to the owner, again consigned it to the river. The woman offered a reward of two hundred rupees to any one who might find it, but all in vain. The police on hearing of the incident went to the spot, and made inquiries from the boatmen. It was evident from their statement that the property was lost in the river by their conspiracy, but they gave no trace of it, and are in custody.

The same paper states, on the authority of the *Khair-Khwād-i-Panjáb*, that the Government of India has sanctioned four lakhs of rupees for the erection of a new museum, and expresses its regret that the people of India should be oppressed with taxes, and that the money raised from them should be wasted in such extravagant projects. Well may such facts grieve the hearts of the people, and cause them to be loud in their complaints!

The *Kavi Vachan Sudhá* of the 17th July alludes to the gathering which took place at Benares on the 2nd idem on

account of the lunar eclipse, and mentions the following incidents, said to have happened that day :—

- (a) A sharper tore a ring from a lad's ear in the Vishwa Nath Temple.
- (b) A boy of twelve years old missed his home.
- (c) A boat with a box in it containing several thousand rupees sunk in the Ganges. Several boatmen have been arrested, but no trace of the property has yet been found.

The same paper reports that the gunpowder-magazine at Rutnagherry took fire, and the surrounding houses were burnt. The Collector, on being aware of the accident, raised a sum of Rs. 350 by subscription, and paid it to the owners of the houses as an indemnity for the loss suffered by them.

In another article the same paper reports the prevalence of cholera in Gungapore and Jullalpore.

In a third article the same paper notices a curious kind of intermarriage said to have taken place among the Shree Mailee Bunneahs of Jonagurh. A girl of eighteen lost her husband, by whom she had a daughter two years before. The daughter on reaching the age of ten was united in marriage, and afterwards the mother herself entered into a second marriage with her son-in-law's brother.

In a fourth article the same paper states, on the authority of the *Hindu Hitaishini*, that a person at Dacca has two girls for sale, the price of each being Rs. 300. The girls are in the prime of their youth and beauty, and are Brahmans by caste.

In a fifth article, the same paper states that a case of suicide happened at Bareilly a few days ago.

A correspondent of the same paper, who has recently been on a visit to Lucknow, gives an interesting account of that city in its present state. On nearing the city one sees at a distance the lofty turrets of mosques, which form a delightful sight. On entering, however, a great misfortune awaits the traveller. The octroi collectors practise great severities and extortions on

him. The writer's own example will go to explain what oppressions are exercised in the collection of the octroi; no sooner had he entered the city than he was stopped, and the whole of his luggage searched. When it was found that it did not contain any dutiable goods, the writer was asked to pay duty for the gold rings he had with him, and on his remonstrating against the propriety of levying duty on things of the kind that were not meant for sale, he was referred to a printed paper, where, to his great surprise, he found that such things were actually included. He asked the mohurrir how much he was to pay, and was told that as the mohurrir was not a jeweller he could not be expected to ascertain the value of the rings, which, he said, must be sent to the Superintendent of Octroi in order to be valued for the purpose of taxation. Finding that the mohurrir was obstinate, the writer employed threats, telling him that his conduct would be reported to the higher authorities, and by this means at last prevailed upon him to take three rupees.

The writer then goes on to give an account of the city, its buildings, and the inhabitants. He laments the havoc time has made in the city. Those beautiful places which passed by the name of Jouhari Bazaar and Mina Bazaar are now the haunts of beasts; while Imambaras have become the seats of public institutions, the post-office being now in one, a hospital in another, a press in a third, and so on. In a word, of all the remains of ancient greatness, two places alone are worth seeing, viz., the Hussainabad and the Kaisarbagh, of which the writer gives a brief account.

The *Oudh Akhbár* of the 18th July notices a serious case of dacoitee in Dhiwaree in the Kattiawar District. A gang of dacoits one night attacked the house of a zemindar of note in the district. His servants at the gate offered resistance, and a noise arose, which drew the zemindar and his two sons to the spot. The dacoits struck them with swords, and the result was that the old man was killed, while the youths received wounds. They then seized the women of the house, and threatened the

wife of the deceased, to make her disclose the treasure and valuables of her father-in-law. The poor woman was obliged to yield compliance. The dacoits packed up the property in bundles and made off.

The same paper reports the prevalence of small-pox. During the last two months about two hundred and fifty children have fallen victims to the disease.

COMMERCIAL.

The *Koh-i-Nur* of the 15th July suggests the following reforms in railway management:—

- (a) Under the existing arrangements sick passengers sit in the same carriage with the healthy, which is not only a source of great annoyance to the latter, but is often the cause of their catching diseases, such, for instance, as are contagious or infectious. In order to remove this abuse, special carriages should be set aside for sick passengers.
- (b) Women take their seats in carriages with men, which is very inconvenient to the latter, in consequence of the noise and cry of the children who often accompany the former. To do away with this inconvenience, female passengers should be made to sit in particular carriages intended for them.
- (c) Carriages of a special kind should also be provided for people of the lower classes, in order to save Native gentlemen the trouble and annoyance of sitting with them. The fare for a seat in these carriages should be less than that taken from passengers using other carriages.
- (d) At most stations vendors of fruits and sweetmeats pay a fee of ten or fifteen rupees for permission to sell their things there. These men not only charge high prices but supply bad and unwholesome food. To avoid this double loss to passengers, the vendors should be made to sign an obligation requiring them to sell good and fresh things at the current rates.
- (e) The sale of good and rare manufactures for which particular places are famous, should be permitted at the stations;

and in order to afford facility to passengers in purchasing them, the articles should have a ticket with the exact price written on it fixed on them, as is the custom in England.

(f) Persons frequenting the stations should be required to furnish securities, a plan which will be a safeguard against loss of passenger's property.

EDUCATIONAL.

The *Kavi Vachan Sudhá* of the 17th July learns from the *Bramha Dipka* that a woman of thirty years of age at Madras delivered a lecture on female education on the 30th June last. She is stated to be well-versed in Tailang, Sanskrit, Tamil, and English. She is the first among her sex who has made such amazing advancement in learning. The writer remarks that on hearing of this circumstance, the natives of these parts should hide their face for shame.

MISCELLANEOUS.

The *Kavi Vachan Sudhá* of the 17th July has been informed that a new society is to be established at Benares under the name of "Scientific Association."

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.	DATE OF RECEIPT.	
				1871.	1871.
1	Vidyá Vilás,	Jammu,	June 10th	July 18th	
2	Rifāh-i-Khalāiq,	Shahjehanpore,	" 15th	" 16th	
3	Benares Akhbár,	Benares,	" 15th	" 18th	
4	Vidyá Vilás,	Jammu,	" 17th	" 18th	
5	Dhaulpore Gazette,	Dhoulpore,	" 22nd	" 17th	
6	Benares Akhbár,	Benares,	" 22nd	" 18th	
7	Rohilkund Samáchár Patr.	Moradabad,	" 24th	" 16th	
8	Benares Akhbár,	Benares,	" 29th	" 18th	
9	Rifāh-i-Khalāiq,	Shahjehanpore,	July 1st	" 16th	
10	Mangal Samáchár,	Beswan,	" 1st	" 18th	
11	Meerut Gazette,	Meerut,	" 1st	" 18th	
12	Rohilkund Samáchár Patr.	Moradabad,	" 8th	" 22nd	
13	Gwalior Gazette,	Gwalior,	" 9th	" 20th	
14	Kárnamah,	Lucknow,	" 10th	" 16th	
15	Agra Akhbár,	Agra,	" 10th	" 16th	
16	Márwár Gazette,	Jodhpore,	" 10th	" 19th	
17	Akmal-ul-Akhbár,	Delhi,	" 12th	" 16th	
18	Dhaulpore Gazette,	Dhoulpore,	" 12th	" 17th	
19	Málwá Akhbár,	Indour,	" 12th	" 18th	
20	Allygurh Institute Gazette,	Allygurh,	" 14th	" 18th	
21	Lawrence Gazette,	Meerut,	" 14th	" 18th	
22	Rajpútana Social Science, Congress.	Jaipore,	" 14th	" 20th	
23	Núr-ul-Absár,	Allahabad,	" 15th	" 16th	
24	Koh-i-Núr,	Lahore,	" 15th	" 18th	
25	Panjábí Akhbár,	Ditto,	" 15th	" 18th	
26	Urdú Delhi Gazette,	Agra,	" 15th	" 18th	
27	Ab-i-Hayát-i-Hind,	Ditto,	" 15th	" 20th	
28	Majmu-ul Bahrain,	Ludhiana,	" 15th	" 20th	
29	Mufid-i-Am,	Agra,	" 15th	" 20th	
30	Almorah Akhbár,	Almorah,	" 15th	" 21st	
31	Samaya Vinod,	Nynee Tal,	" 15th	" 21st	
32	Rohilkund Akhbár,	Moradabad,	" 15th	" 22nd	
33	Khair Khwáh-i-Panjáb,	Gujranwalla,	" 2nd week.	" 17th	
34	Urdú Akhbár,	Delhi,	" 16th	" 21st	
35	Kárnamah,	Lucknow,	" 17th	" 20th	
36	Kavi Vachan Sudhá,	Benares,	" 17th	" 20th	
37	Shola-i-Túr,	Cawnpore,	" 18th	" 21st	
38	Nasím-i-Jaunpore,	Jounpore,	" 18th	" 22nd	
39	Oudh Akhbár,	Lucknow,	" 18th	" 22nd	

ALLAHABAD.
The 1st August, 1871.

SOHAN LALL,
Offg. Govt. Reporter on the Vernacular Press of
Upper India.

(70A)

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ПЛАЗМЫ

“*He says I’m not good enough for him*”

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